9.

A

SERMON

PREACHT

On *January* 30th. 1683.

IN

Westminster-Abby,

Before the REVEREND and HONOURABLE, the

KINGS JUDGES,

and Printed at their Request.

By *Edw. Pelling*, Præbendary of *Westminster*, and Chaplain to his Grace the Duke of *Somerset*.

Omnis quidem sub Rege & ipse sub nullo, sed tantùm sub Deo; non est inferior sibi Subjectis, nam parem habet in Regno. Bracton. l. 1. c. 8.

A Deo Rex, à Rege Lex.

LONDON.
Printed by *H. Hills* Jun. for *William Abington*, next Door to the *Wonder Tavern* in *Ludgate-Street*. 1684.

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Omnis autem sibi Rege Gratiae sibi satis, sibi tantum ad Deum, tamen ad Ipsum Jesu Salutis, non pariter ad eum in Regem. Pretium 1 [illegible]

A Des Rees A Reg Lex.

LONDON.
Printed by M. H. Jun. for William Abington, next Door to the Hunter Tavern in Ludgate-Street. 1684.

To the Right Honourable Sir *George Jeffe-ryes*, Knt. and Bar. Lord Chief Justice of *England*, and one of His Majesties Most Honourable Privy-Council.

My Lord,

I *Do heartily wish, that your Lordships desires had not been so Earnest and Pressing as they were, to have this Discourse made Publick, which I assure Your Lordship was not in the least by me designed to be sent abroad into the World. Your Lordship knew those Obligations I lye under to Your Lordship as my Kind and Noble Friend, and the Principle I go upon of submitting to Authority; so that Your Lordship had me under a double tye, both of Gratitude and Obedience.*

I expect to bear a great many more hard Censures and Invectives for this, though I have done no more then what I think was my bounden Duty to do: But those things I have been so accustomed to bear, that I am now Clamour-proof; I had almost said, that mine Ears are somewhat like a Trayters Conscience, past all feeling. But (if I may have leave to express my Real thoughts) I cannot but pitty Your Lordship and your Reverend Brethren, for Causing this Sermon to be Printed; because hereby you have made it your own, and are Oblig'd in Honour to undertake for it, and to be my Defendants, if ever I should be

Threatned

Threatned to be brought upon my Knees, or to hold up my hand at the Bar for this, as I have been threatned formerly for things of the like Nature

And this I may think to be Security good enough. But the miſchief is, that if ever the Canicular days *ſhould come again, Your Lordſhips will be in greater Jeopardy then my ſelf and then God help my Advocates as well as Your Client.*

Let times be as it ſhall pleaſe God: It is, my Lord, your Honour that you are true to your Duty; and it is my ſatisfaction, that I can in any thing Obey your Commands: And I do it with the more readineſs, becauſe it is obſerved how ready your Lordſhip and the reſt of the Judges are to ſtand by the Intereſt of the Church, and upon all Occaſions publickly to Vindicate the Honour and Integrity of the Conformable and Loyal Clergy.

That the God of peace, for whom you Judge, will Vouchſafe to preſerve you in your Great and Honourable Station, and ſupport your Courage, and Bleſs your Labours in the Miniſtration of Juſtice, and Eternally Reward your Faithfulneſs to the King, to the Church, and to the whole Nation, is, My Lord, the hearty Prayer of

Your Lordſhips moſt Obliged,
and Obedient Servant,

Edw. Pelling.

Rom. 13. 2.

Whosoever therefore Resisteth the Power, Resisteth the Ordinance of God; and they that Resist, shall receive to themselves Damnation.

WHen the Christian Religion began to be planted in the World, there were four very Evil Men, which in their turns Succeeded *Augustus* in the *Roman* Empire; *Tiberius*, *Caligula*, *Claudius* and *Nero*, (the latter of whom was the Man, that raised the first Persecution against Christians.) I do not know, but the Providence of God might order it thus, that all men might have the most early notices of their Duty to Princes, and that together with the true Faith, they might receive the necessary Doctrines of due Obedience and Subjection, to their Lawful Governours, whether good or bad. It was under *Tiberius* that Christ (the Great

Biſhop of all our Souls) gave that Command of rendering to *Cæſar* the things that were *Cæſar's*, *Matth.* 22. 21. It was under *Claudius*, that St. *Peter* (the Great Apoſtle of the *Jews*) taught the diſperſed Converts, to ſubmit themſelves to every Ordinance of Man, for the Lords ſake; whether to the King as Supream, or unto Governours ſent by him, &c. 1 *Pet.* 2. And (as 'tis generally conceived) it was under *Nero*, that St. *Paul* (the great Apoſtle of the *Gentiles*) gave this ſo ſtrict a charge: *Let every Soul be ſubject to the Higher Powers: Becauſe there is no Power but of God.* Had not this thing been a prime part of the Chriſtian Religion, we cannot conceive why ſuch great care ſhould have been taken to inform the whole World of it, eſpecially in times which afforded not any common encouragements thereunto.

Were it not a ſad Truth, that ſome will believe no more of the Scriptures, then what ſerves their preſent Turn, we might wonder how 'tis poſſible for a Chriſtian to be an Undutiful Subject. For, (as that great Chriſtian, and Divine; the Learned and Incomparable Dr. *Hammond*) hath rightly obſerved; In the New Teſtament, eſpecially

Of Reſiſting the Lawful Magiſtrate.

especially in the Epistles of the Apostles, (which were all Written in time of the Reign of Wicked, Heathen, Bloody Adversaries of Christianity, and can refer to none but those) there is no one Christian Virtue, or Article of Faith more clearly delivered, more effectually inforced upon our Understandings and Affections, to be acknowledged by the one, and submitted to by the other, then that of Obedience unto Kings.

So that it is not either Ignorance that can excuse, or any allowable principle of Christianity that can encourage Resistance; nor is it Zeal or Conscience that doth it, though that has been pretended by some puling and ill natur'd Hypocrites; but 'tis either an haughty and unmanageable Spirit, or an hankering after Spoyl, or an Aking Tooth after Government, or a Furious Rage for disappointments, or Personal Spight, or hopes of Revenge, or the fear of Justice, or a Restless, Factious Humour, or direct Devillishness and Atheism under the Bonnet of Religion; some or all these things have ever been the true causes of those Riots, which have been so Vexatious, so Fatal to Soveraign Powers: It being otherwise impossible, that Men whose Consciences are so

Enlightned by Gods own Word; ſhould be ſo Blind, Wicked and Fool-hardy; as to Riſe up againſt their Prince, at the manifeſt hazard of the Greateſt and moſt Intolerable of all Evils: For that is the Rebels portion, if St. *Paul* may be credited, That they who reſiſt ſhall receive to themſelves Damnation.

Yet I do not intend to declaim, though the World might well bear with me, and with all others, ſhould our mouths be full of the very Quinteſſence of bitterneſs; eſpecially when we reflect upon that moſt Horrid and Execrable Murder, which was acted about this time upon the perſon of that Great Monarch and Martyr, of whom the World was not worthy, and perhaps will hardly ever ſee the like of him again. It would be a pittiful and woful thing indeed, ſhould not ſuch a ſuperlative piece of Villany ſtir at leaſt an honeſt mans Choler, and provoke him to ſpit ſome of it in the Rebels face. I hope things will not come to that paſs yet, but that we who then had not hands to reſcue a good Kings blood, may now be allowed the uſe of our Tongues to Revenge it, and I truſt in God our honeſt Poſterity will think ſo too.

But I will charm my ſelf, as much as 'tis poſſible,

poſſible, and inſtead of breaking out into ſuch declamatory ſpeeches as this occaſion does juſtly require, I ſhall inſiſt upon the natural Senſe and Importance of my Text, and with what brevity I can, handle ſuch truths as may be eaſily diſcover'd by any Eye that is not blood-ſhot, or that doth not look aſquint upon our Government.

In order hereunto we are to note, 1. That by reſiſtance here is meant in general all undutiful, diſobedient and contumacious behaviour, and in particular all open, forcible and violent Oppoſition. 2. That by the Power in my Text is meant, not only the Governours Authority, but the Governour himſelf, the Perſon of the Chief Magiſtrate who is veſted with the Supreme Authority. This is well to be obſerved, becauſe the Traytors of the late times proceeded upon a nice diſtinction between the Kings Natural and Politick capacity, cheating the World into a belief, that his Power was Lodged not in his Perſon, but in the Two Houſes of Parliament, and that 'twas not the Man in the Throne, but the Regal Authority which was virtually in the People, that was the thing ſacred. According to this ſophiſtical pretence, the King was againſt himſelf;

himself; and such as stood for him, were understood to Resist his Power in defending his Person: So that in the upshot 'twas his Majesty that was looked upon as the Traytor against the King, and they who destroy'd him, did not destroy their Soveraign, but did only cut off *Charles Stuart*: No, the Rebellious Junto at *Westminster* were (in their own Language) the Kings most dutiful and most Loyal Subjects, even when they pull'd off his Crown, when one damned Faction held him by the Hair, and the other Godly Reprobates cut off his Head.

After this rate was not the Apostle, a very Heterodox Malignant, an ill Commonwealths-man, in not dividing the Kings Authority from his Person, but joyning both together? For he calls the Person of *Nero*, and other Princes ἐξουσίας ὑπερεχούσας, the Supream, or Highest Powers, *v.* 1. And by his following discourse 'tis plain, that by the Power he doth mean the Person of the Magistrate that is in Chief, the person that presideth over all, the person that is the Head of a Nation. For at the *3d.* *4th.* and *6th.* Verses he calls him expresly the Ruler, the Minister of God, the man that beareth

the

the Sword, the Revenger, pointing all along to the person himself, that is to receive Tribute, to the person that is Gods Substitute and Deputy, to the person that is to praise them that do well, and Execute wrath upon evil-doers. Shall I take leave to give you a paraphrase upon my Text? Why, you shall have it, not out of any single Commentator that may be look'd upon as an Arbitrary or Prerogative man, or one Popishly affected, but out of an honest Statute of this Realm, which makes St. *Paul*'s Divinity to be Law too; the Act declares, *That it is not lawful upon any pretence whatsoever, to take Arms against the King, and that the Position of taking Arms by the Kings Authority against his Person, or against those that are commissionated by him, is a Trayterous Position.* Nay, there is another very significant word yet, which commands every Subject to be an *Abhorrer* in this point, for saith the Law, it is a Traiterous position, to be *Abhorr'd*.

The Text being thus opened, there are three grand Truths which it offers to every mans conscience, and which cannot but stare in that Rebels face, whose conscience is not seared with an hot Iron; though I think,

think, there are few Rebels in the Land whose consciences are not seared to a very Crust.

1. That the Supreme Power, or the Authority which is seated in the Kings Person, is the Ordinance of God himself.

2. That because the King is Gods own Minister, ordained Supreme by his Commission, no man must dare upon pain of Damnation, to use any violence against him.

3. That considering what Princes were, who were the Supreme Powers in St. *Paul's* time, it is by no means lawful to resist even wicked and Heathen Kings. And when these truths are a little laid open, Duty and Allegiance will further oblige us all to consider the sin of the Day.

1. First, That the Supreme Power, or the Authority which is seated in the Kings Person, is the Ordinance of God himself: Whosoever resisteth the Power, resisteth the Ordinance of God, saith the Apostle: And so this point passed all along uncontradicted through all Ages, till some counted it a greater virtue to be Politicians, then to be Honest; I do not know one Christian Writer for 1600 years together, who ever denyed

that the Power of the Civil Magistrate is of Divine Institution; though *Jure Divino* is now look't upon by some either, Fanciful or Ill Men, as a betraying of the Peoples Liberties and Rights. And yet doth not the Apostle positively tell us, that there is no power but of God? *v.* 1. And to prevent a mistake, for fear we should interpret this of Gods Permission only, he tells us in the next breath, that the Powers that be, are Ordained of God: And that is much more than Permission. He hath permitted Oppressors and Usurpers, *Bradshaws*, *Cromwels*, and such like Excrements of Nature: But he never appointed, or Ordained them as he doth every Lawful Prince. No; the Commission, the Authority of a Lawful Prince is from above; so that he is, *Homo à Deo secundus, & quicquid est à Deo consecutus, & Solo Deo minor*, as *Tertullian* (and all Christians then) believed; a Man next unto God, holding all his Regalities of God, Inferior to God alone. And indeed how could St. *Paul* call Kings, the Ministers of God (as he doth Thrice for failing, in 2. Verses of this Chapter) were not the Authority of Kings by Divine Right, or Designation? All the Apostles expressions are

ſo clear, ſo ſignificant, ſo full on the Kings behalf, that I ſhould be loth to ſee the Tythe of ſo much, for a Chair-man in a Common-wealth, or for a Pariſh Pope, or for a Lay-Elder: Nay, did the Scriptures ſpeak but the Hundredth part ſo much on their ſide, what a Noiſe, and Duſt ſhould we have about *Jus Divinum* then?

Many men do not underſtand what we mean, when we ſay that this or that thing is *de Jure Divino*: many dangerous and miſchievous Errors have been occaſioned through mens Ignorance in this particular. Therefore for the right underſtanding of this matter, we muſt know that a thing may be ſaid to be *Jure Divino* either in a ſtrict, or in a larger ſenſe.

1. In a ſtrict ſenſe, when we find it in the Word of God to be Ordained by ſuch an expreſs Command, as that the neglect thereof becometh Sinful. Now when we ſpeak of the Divine Right of Monarchy, we do not mean that God did inſtitute it ſo, by his Expreſs Command, as if all other Forms of Government were abſolutely Unlawful, or as if it were unlawful for a Monarch to Contract his Power, or ſet Limits to himſelf in the Uſe and Exerciſe of his Power. No; Princes

may

may tye up their own hands themſelves, tho it be not Lawful for their Subjects to force Manacles upon them: Kings may Abate much of their Greatneſs, if they will: 'tis lawful for them to do it *pro re natâ*, though it be Impolitick and Unſafe for them and for their Subjects too, to do ſo at every Turn. Therefore there is no ground for thoſe Odious and Baſe Reflections which of late have been made upon the honeſt Clergy of this Church, as if they were Friends to Arbitrary Power, and Tyranny, and the like, for aſſerting the Kings Power to be of Divine Original. Theſe are Lewd and Unjuſt cenſures: But ſo it is, that if any dirt can be raked out of the Kennel, the Clergy ſhall be ſure to have ſtore of it thrown upon their Faces. See Mr. *Hunt's* Poſt-ſcript,

2. A thing is ſaid to be *Jure divino* in a Larger ſenſe.

1. When the Scriptures declare it to be Ordained of God, though we cannot ſhew the Original Command, or the preciſe time of its Inſtitution:

2. Or Secondly, when we have ſtrong and highly Probable Reaſons to believe it (tho there were no Declarations on that behalf.)

1. Partly from the great Congruity of

the thing, by reaſon whereof it ſeems to be Morally and Humanely Neceſſary;

2. Partly from ſeveral Inſinuations in Scripture, which render the thing very Credible:

3. And partly from the General practice of all Mankind, who would not (as we can ſuppoſe) have conſented in the Univerſal Obſervation of the thing, had not God given ſome Law or other for it in the beginning.

Now then to apply this matter to our preſent purpoſe;

1. Thoſe places of Scripture which I have alleadged already, do abundantly declare, that the King hath his Power and Authority from God. And this is enough to ſatisfie any Sober Man, who hath any Reverence for the Scripture, that Kingly Government was inſtituted by God (as the beſt of Governments) though we could not Trace the Inſtitution of it clearly to the Fountain Head. For in a matter of ſo Remote Antiquity, it is not eaſie to Salve all doubts, or to take away all occaſion of Cavil from every Witty and Inquiſitive Sophiſter. As long as God hath declared, that Kings Reign by Him, 'tis Reaſonable for

for us to reſt in that, ſhould we not be able to anſwer that Impudent Queſtion, which hath been ask't us of Late, *Where is the Charter for Kings* ? 'Tis in the Bible, we ſee: And that muſt ſatisfie me, though I could not tell when, or where, or how it was firſt Signed.

2. But then, 2*ly*. It hath been found by the certain Experience of all Ages, that Monarchy is ſo Excellent, ſo Incomparably beyond all other Forms, ſo uſeful for the Ends of Government, and in many Caſes ſo extreamly neceſſary for the publick Good; that 'tis reaſonable to conclude from the very Congruity of the thing, that Kings were Ordained of God; becauſe 'tis Reaſonable to believe, that in the Beginning God did Order every thing for the Beſt, did Inſtitute that Government which is moſt for the good of Prince and People too, and made the World for us all not to plague one another, but to be Happy in, as long as we ſtay in it.

3. Beſides this, Thirdly, the Scripture gives us ſuch plain, ſuch pregnant Inſinuations touching matter of Fact in this point, as do abundantly juſtifie the *Jus Divinum* of Regal power, to be no Idle, no Groundleſs Notion. Go to the Creation, and you will find,

find, that God Invested *Adam* with a plenitude of power over all Creatures, over his very Wife, and by consequence over all her Issue.

This the Apostle calleth, a Law 1. *Cor.* 14. 34. and as the Law which God gave to all his Works was to hold and last to the Worlds End; so this Law touching Superiority and Subjection under one person, seems as if it was intended to continue, and to descend from Father to Son by Right of Primogeniture. And this I take to have been the True Reason of that deadly Quarrel which *Cain* had against his Righteous Brother. When he saw that God had a particular respect to *Abel* and his Offerings, he was afraid lest *Abel* should go away with the Regal power; and so he contrived to be rid of him, not so much out of Envy, as out of Ambition, for fear he should lose his Birthright. To quiet his mind as to that, God told him, that *if he did well, he should have the Excellence*; that *his Brothers desire should be subject unto him, and that he should Rule over him* (which was the very Form of words, whereby the Protoplast was invested with Authority over his Wife.) And St. *Chrysostom* Rightly observes, that though God

God was displeased with *Cain*, yet he did not presently deprive him of his just Authority and power, but allowed him still τὰ περιεῖα τῆς πρωτοτοκίας the Priviledges of Primogeniture.

Thus it was in the Times before the Flood: Right of Dominion was ordered by God to Descend by Inheritance; and so it did actually descend, where God himself did not cut off that Right which he had given, for some Important Reasons.

Primo geniti per Patris aut Mortem aut absentiam, paternam quodammodo auctoritatem in fratres habebant: Sed hoc jus Peccato amitti poterat. Grot. Annot. ad Gen. 4. 7.

In the times after the Flood, Government went in the same Channel. So *Reuben* was called the *Excellency of Dignity*, *and the Excellency of Power*, because he was the *First-Born*. And *Esau* should have been a Lord and Prince over *Jacob*, had he not Sold his Birth-right; and because he Sold it, he is called a *Prophane person* for Selling that which was not his *own*; it was a *Sacred* thing, a Donative from God; therefore he was Cursed for Selling it for a mess of Pottage.

But here we must note, that when Families increased, so that they were forced to part into several Colonies for want of Room; by the grant and Donation of the Father each Son became a distinct Prince, having

having a distinct Empire over his own Family; and by such Divisions and Subdivisions it came to pass, that so many Monarchies were set up in the World in a short time. Hence it was that *Nimrod* had a Kingdom of his own: And the Scripture calls him a *Mighty Hunter*, not because he was a *Monarch*, but because he was a Violent *Encroacher*; because not content with his own Empire, he Invaded the Rights and Royalties of others, who were Soveraigns within their Territories, as well as himself. Hence it is too, that upon that Orderly dispersion of the Sons of *Noah*, the whole Earth was by degrees divided into a great many Kingdoms; so that of *Noah's* Issue there were I know not how many Kings in a short time. They were divided *after their Tongues*, *after their Families*, *after their Generations*, *in their several Nations and Countries*, as the Scripture often tells us, *Gen.* 10. *Thus* all the Monarchies in the World were Founded; not by *Peoples chusing* their Leaders and Governours, but by *Princes going out* with their Respective Families, and using a Soveraign Power over them, pursuant to Gods Institution and Ordinance, that the *Head and Chief* of a Family

ee Mr. *Medus* diatrib. in *Gen.* 10.

Family ſhould have Dominion and Authority over the reſt.

Hence alſo it was, that we read of Twelve Princes out of the Loins of *Iſhmael*; and of ſeveral Dukes which Sprang out of the Loins of *Eſau*. For every Head of a Diſtinct Great Family was by the Divine appointment a King in his Nation; and his Kingdom was of greater or leſs Extent, as his Family was more or leſs Numerous. And hence, laſtly, it was, that we Read of many Kingdoms in one Country (as in *Canaan*, for Inſtance) becauſe their Territories were according to their Numbers: So that Antiently Principalities were but ſmall, till by the Union of many Great Families (either by Conqueſt and Force, or by Voluntary Submiſſion) Great Monarchies and Empires came to be Erected.

4. And this brings me to the laſt Obſervable, to prove the *Jus Divinum* of Kingly Power; *viz.* The Univerſal practice of all Nations. For nothing can be more plain, than that Kingly Government was the only Government (we know of) in the whole World for ſome Thouſand Years together. The *Greeks* were under Monarchs all along, till ſuch a Frenzy poſſeſt ſome of them, as

hath poſſeſt ſome Bedlams among us, to change their Old Government for a New nothing? But their Madneſs did coſt them very dear in the End; they were Undone and Ruin'd by it, as we ſhould ſoon be by our Innovations. In the moſt Antient Times there was no ſuch thing as an Ariſtocratick or Democratick State: And the Reaſon why the *Jews* would needs have a King (though they were under a Theocracy), was, becauſe they would not be Singular; therefore they would have a King to Judg them, as all the Nations (all other Nations) had, 1 *Sam.* 8. 5. Now, *Lex turrit cum praxi*; the Univerſal Practice of the World is a ſtrong argument to prove, that there was ſome Antecedent Law, which (as they ſuppoſed) did lay ſome Obligation upon them; becauſe people are not very forward to fall under Government of themſelves (ſuppoſing them to be in a State of Liberty:) Nor is it conceivable that all Men in the World ſhould be of one mind, or that one Form of Government ſhould pleaſe all; eſpecially that Government which is in the hands of one Man: We may as ſoon believe, that all parts of the World did fall aſleep at once, and then all on a ſudden

did

did awake into so many Formed and Settled Monarchies.

By this time, I hope, it doth appear, that there are stronger Reasons for the Doctrine of the *Jus Divinum* of Regal Power, then that it should be look't upon as a State-Heresie of a Modern date, and of dangerous Consequence. The suitableness thereof to Humane necessities, the Concurrence of Scripture-history, which doth plainly Insinuate the Institution, the Original, the Usage of Monarchical Dominion, together with the Suffrages of all Mankind, who for a long Tract of Ages submitted unto it, as if it were Entailed upon them from the beginning: All this, I say, doth clearly argue as well the Truth as the Reason of this Proposition, that the Kings power is Gods Ordinance.

Which serves also to baffle those Wild and groundless conceits which our Republican Spirits are so very fond of; that there was once a State of Nature, wherein all Mankind were Free, under their own Power, and at their own choice, whether they would have Government or no Government; and whether they would have this Form or another. Those and the like are

no other then the Lewd and Idle conceits of Factious Brains: For there never was such a State of Nature, but in the Imagination of such Brainsick Men who have fancied a World in the Moon: Whosoever has come out of the Womb hath been Born under Government; nay, under Kingly Government, till Rebellion, or Faction, or the Love of Novelty altered the Natural and Regular course of affairs. I do not blame *Aristotle*, and other Old Infidels, for not hitting well upon the True Original of Government, considering they were not well acquainted with the Scriptures, but spake for the most part by gues.

But I wonder at the confidence of *Hobbs* and other such Modern Politicians (though in truth even they are for the most part Infidels too) for talking so idly and unphilosophically, as that Kings have their Authority by Compact and Covenant, and the pleasure of the people; so that they may Crown them, or Un-king them, as they think fit; Doctrines, which cost King *Charles* the 1*st*, of Blessed Memory, no less then his Crown and his Head too. Whereas! for many Ages after the Creation, Regal Authority descended by Inheritance; and as Nature gave

a Man the Father-hood, ſo the Authority which went along with it, was Gods Donative; people did no more chuſe their Kings, then Children do chuſe their Fathers. As for Common-wealths, and Ariſtocracies and Elective States, the World formerly was unacquainted with them; nay the very Names of them were unknown: No, they are only ſo many Uſurpations, Degenerate and Baſtard ſorts of Government: The Monarchical Form as it is far the beſt, ſo 'tis incomparably the Oldeſt, and of Gods own Inſtitution: The reſt are but Upſtarts and Muſhrooms of yeſterday in compariſon; and I think, 'tis nothing but the neceſſities of ſome few places in the World, that makes them either Tolerable or Lawful.

2. I have done with the firſt point, That the Kings Power is Gods Ordinance, and it brings me to the 2*d*, That becauſe the King is Gods own Miniſter, Ordained Supreme by his Commiſſion, no man muſt dare upon pain of Damnation, to uſe any Violence againſt him, *they that Reſiſt, ſhall receive to themſelves Damnation.* For, if God will Judg the Open and the Secret Actions of men according to the *Goſpel*, and reward

ward every man according to his Works, what leſs can the bold *Rebel* expect, then the *Severities* of Judgment, that preſumes in ſpight of all the Out-cries of Conſcience, to act that which is ſo contrary to the *Ends* of Government; ſo *Reproachful* to the Goſpel, ſo repugnant to the *Spirit* of its *Author* and its *Laws*? Did not Chriſt ſuffer for us, leaving us an example that we ſhould follow his ſteps? 1 *Pet.* 2 21. Did not his Peaceable and Submiſſive deportment all along Teach us, that all Undutifulneſs and Violence muſt be utterly forborn? Did he not pay *Cæſar* his Tribute with a plain command that every Diſciple of his ſhould pay him his due? Did he not Rebuke thoſe who would have called for Fire upon the Heads of the *Samaritanes*? Did he not recommend to us the Practice of his Humility, Meekneſs, and Patience under the Croſs? Was he not angry with *Peter* for drawing his Sword upon the Chief-Prieſts Servants? Did he not own *Pilates* Power to have been from above? Did he not ſubmit to it, when he had at his Command 12 Legions of Angels? Did not every Inſtance of his Life ſhew us, that 'tis better far to Die, then to Reſiſt? Why, *this* was *Chriſts* Religion;

and

and this is Chriſtianity, that we ſhould be *Conformed to the Image of Chriſt*, *Rom.* 8. 29. That's the Subſtance, the Power, the Life of Chriſtianity: That's the buſineſs and Office of every Chriſtian: And though Men pleaſe themſelves with other popular Names, and call themſelves the only *true Catholicks* on the one hand, and the only *true Proteſtants* on the other; yet as long as they are Diſloyal on either hand; as long as they are *Gun-powder* Catholicks, or *Cut-throat* True Proteſtants; as long as they ſhoot at Government either with *Bulls*, or with *Ordinances*, as long as *Conſults* or *Covenants* are in Faſhion with them, and the King cannot be ſafe for them neither in the Field, nor at Home; as long as they Act after this Deviliſh rate, they do but abuſe themſelves into a State of Damnation, for all their fine Names; they ought not to be called *Chriſtians*; or if they will wrongfully Uſurp *that* Name too, there are as good Chriſtians as they with *Korah* and *Judas*; and I had rather be a meer Philoſopher, or an honeſt Heathen, then *ſuch* a Chriſtian.

And doth not the Goſpel ſtrictly Command us, not to Strive, not to Reſiſt Evil, but

but to be Charitable, Patient and Peaceable, to obey Magiſtrates, to Honour the King, to Submit to our Rulers, to be Quiet, to do our own Buſineſs, and to be ſubject for Conſcience ſake? many Commands more we meet with up and down which hallow the Authority, and immure the Throne of the Chief Magiſtrate. And doth not my Text award Damnation to every Rebel? Why, one would think, that ſuch Men did uſe ſome *other* Goſpel, ſince they have no benefit by *this*, nothing but *Damnation* by the Goſpel of *Chriſt*. Certainly they have a Goſpel by *themſelves*; *Evangelium Armatum*, a Goſpel that is covered in Armour and dipt in Blood: For by *ours*, there is no Salvation for them, without ſuch a Stinging Repentance as St. *Paul* deſcribes in 2 *Cor.* 7. 11.

But I ſhall not need to proceed further upon the proof of this Matter, becauſe the clearing of the 3*d.* Point will ſerve *à Fortiori* to confirm this. Only give me leave, before I come to it, to note how the Apoſtle in my Text doth Limit Non-Reſiſtance. He forbids Reſiſtance againſt the Governour in *Chief*, againſt him that is the *Fountain* of all Authority in the Kingdom. Let every *Soul be Subject* (but) to the *Higher* (that

is,

is, to the *higheſt*, or Supreme) Powers. And ſo in my Text, he that Reſiſteth the Power, meaning the ſame Power, that is the Power, the Authority, the Magiſtrate that is over *all*: Whether it be King as *Supreme*, ſaith St. *Peter*, 1 *Pet.* 2. 13. Supremacy was in the *Crown* in thoſe days; there the Higheſt Power is Lodged, and *that* is the Power we muſt be ſubject unto for *Conſcience ſake*. Other Uſurping and pretending Powers Men may be forced ſometimes to be ſubject unto upon pain of *Plunder* and *Sequeſtration*; but the *Supreme* Power, the *King* is he, whom we muſt not Reſiſt upon pain of *Damnation*. There is in every Kingdom the Supreme, and a Subordinate Magiſtracy. So St. *Peter* doth diſtinguiſh between the *King that is Supreme, and Governours that are ſent by Him*. The King is *Gods* Repreſentative, other Subordinate Governours are the King's: And as long as thoſe Governours Act Regularly, and according to their Commiſſion, they are to be obeyed too. But I will ſpeak a blunt Truth, whatever be the Iſſue of it, ſhould our Nation be ſo unhappy again as it was in 42. when Inferior (or rather, Uſurping) Powers forſook their *Allegiance*, *Levyed a War*, *Raiſed*

Arms, Iſſued out Commiſſions, and turned the points of their Swords againſt the Supreme (and only Lawful) Power, it would be not only allowable and Lawful, but 'twould be the Peoples Duty, and in point of Conſcience a neceſſary Duty to Reſiſt ſuch Power even unto Blood, though Ten Thouſand Houſes of Parliament (were there ſo many) ſhould pretend to it.

Perhaps I might have ſpared that Hint in this Age, when our former ſufferings on each ſide, ſhould be enough (one would think) to make all Men Wiſe, and for their Intereſt (if not for Conſcience) ſake to be Dutiful for the Future. But I could not baulk it well, without baulking ſomething in my Text which forbiddeth all Reſiſtance againſt the *Supreme* or *Soveraign* Power.

3. That Power is priviledg'd from all Reſiſtance, though the King ſhould happen to be a Wicked, or an Heathen Prince; which is the 3*d*. and laſt point, and it is concluded from the Conſideration of what thoſe Princes were, when the Apoſtles were planting Chriſtianity: For when St. *Peter* wrote his Firſt Epiſtle, wherein he Charged Chriſtians to Submit to the King as Supreme, and unto

unto Governours, his Miniſters of State, Chriſtians were ſo hardly dealt with, that they were forced to Flee up and down into places where they could beſt ſhift, into *Pontus*, *Galatia*, and divers Provinces more, as we find at the beginning of that Epiſtle. And *Claudius* himſelf, who probably was Emperour at that Time, was a Man of a Cruel diſpoſition, Zealous for Heatheniſh Idolatry, Severe to all of a Foreign Religion, ſo that he would not ſuffer the *Jews* to meet together (ſaith *Dio*;) and at laſt he Expel'd the whole Body of *Jews* out of *Rome* (Believers, and Unbelievers too,) and that upon Chriſts account, ſaith *Suetonius*, ſuch was the Emperour, and ſuch were his Miniſters, that they would not allow Chriſtians neither the exerciſe of their Religion, nor the Liberty of their Native Countries, nor the protection of their own Houſes; and yet, both *Claudius* and his Deputies muſt be ſubmitted unto. After *Claudius* immediately came *Nero* to be Emperour: A man called a Lyon by St. *Paul* himſelf, becauſe he was of a Savage and ferine mind, eſpecially after he had got a taſt of Blood (that I may ſave *Seneca's* credit in his Book *de Clementiâ*:) A Man that kill'd his Tutor af-

ter all his Courtſhip of him; that diſpatcht his Wife and Ript open the Bowels of his Own Mother. A man that had a ſpight againſt every thing that was Good (ſaith *Tertullian*,) and that ſome Chriſtians took to have been the *Antichriſt* ſpoken of. For he was the Man that rais'd the firſt of the Ten Famous and General Perſecutions, that inflicted puniſhments upon Chriſtians, ſaith *Suetonius*; put them to the moſt exquiſite Torments, ſaith *Cornelius Tacitus*. For he Crucified ſome, and others he Burned. And as before, he ſet Fire on *Rome*, that he might pleaſe himſelf with the Reſemblance of the Burning of *Troy*, ſo after that he burnt Chriſtians in huge Heaps and Piles, that the light of the Fires might direct Paſſengers in dark Nights (ſaith the *Hiſtorian*:) and not content with all this Cruelty, many Chriſtians he dreſt up in the Skins of Wild Beaſts, that they might be Torn in pieces by Dogs, as the ſame *Tacitus* Relates further. It was in the Reign of this Monſter of Men, that St. *Paul* liv'd, by this Token, that he cauſed that Apoſtle himſelf to be Beheaded; and it was in the 2*d*. Year of *Nero* (as 'tis probably conjectur'd by *Baronius* out of *Origen*) that St. *Paul* wrote this Epiſtle to the

the Christians in and about the Imperial City. And though St. *Paul* knew enough of the Man already, and the Spirit of God foresaw a great deal more, yet you see what was written touching Subjection even to him (who was a shame to all Princes) even this, *Let every Soul be subject to the Highest Powers; for there is no Power but of God: The Powers that be, are Ordained of God: Whosoever therefore Resisteth the Power, Resisteth the Ordinance of God, and they that Resist shall receive to themselves Damnation.*

Against this that hath been spoken there is one popular objection which I must take notice of, and it is this: That where a Kingdom hath adopted the True Religion, so that it is Established by publick Authority (as God be Blessed it is in this Kingdom) and the Laws of the Country are on its side, there Resistance is not unlawful, if a Prince doth indeavour the Destruction or Alteration of the True Faith.

In answer hereunto these things in short are to be considered.

1. First that the true Religion was Established in the *Jewish* State by the Municipal Laws of that Nation, and that by the Authority of

of God himself and yet, though several Kings did attempt the introduction of Idolatry, nay did actually introduce it, the *Jews* Resisted not nevertheless, and if they had Resisted, such Resistance had been sinful notwithstanding.

2. It is very hard and unjust, that Princes Favours should be made use of against themselves, that their Prerogatives should be prejudiced for their having received the Faith, and for the Kindnesses they have shewed to the Church of Christ. Because *Constantine* was a Zealous Protector of the true Religion, it would have been highly Unreasonable, should this have redounded to the Violation of the Imperial Dignity of his Son *Constantius*. The Primitive Christians had the Laws of *Constantine* on their side: And yet they did not think Resistance Lawful, though the Son was an Enemy to that Faith, of which the Father was the Defender.

3. No Laws ought to be pleaded beyond their plain Design and Meaning. Now the intent of our Laws is to secure our Religion against *Schismaticks*, and *Hereticks*; but not to Arm Subjects against their Prince. For the same Laws which are the Stabiliment

of

of the Church, do manifeſtly and Roundly declare all Reſiſtance to be unlawful and Treaſonable, and do Agnize the power of the Sword to be in the King, and in the King only: So that *no Law* is on our ſide as to matter of *Reſiſtance*.

4. Should our Laws be ſo bad, as to allow of Reſiſtance in *ſome* Caſes, yet this could be no Bar againſt the Laws of God which forbid Reſiſtance in *all* Caſes. For it is not in the power of men to give us leave to Sin; nor can any Humane Authority give us the liberty whether we will obey the Commands of Chriſt or no. I may not in any wiſe Hurt my Prince, had I his own leave for it, *becauſe the King of Kings hath commanded me under pain of his high diſpleaſure to do the Contrary.*

5. Nay I will be bold to ſay, in the laſt place that ſuppoſing Law-givers ſhould be ſo Impolitick as under pain of Death to *require*, and by a Formed Law to *command* us to Reſiſt the Soveraign power, it ought not in any wiſe to be done however. For it is a ſtanding Rule in Chriſtianity, that Authority is not to be obeyed in things that are Unlawful, now Reſiſtance is ſimply and in its own Nature Sinful; and all *Caſuiſts* will

will tell us, that *rei illicitæ nulla est obligatio*, an Unlawful Command cannot bind, unless it be to Sufferings; such a command would be Null and Void of it self; the matter of a Law sometimes taking off its Obligation, when 'tis contrary to the Laws of God and Nature; and such would a Law for Resistance be, should the Authority of the whole Kingdom consent to it.

I have done now with the Consideration of my Text, and come at length to the day: but am at a great loss, how or where to begin, or in what Language to express my Sense of that Superlative Villany Acted at this time; which hath stain'd the Consciences of Rebels with Blood, which hath dyed the Faces of all Christians with shame, which hath brought upon all English Men a perpetual Reproach, which was an astonishment to all Nations, a blow to all Thrones, a wound to the hearts of all Princes, a Contumely to Heaven, and such an horrid Affront to the great God, that I am afraid, whatsoever Judgments and Plagues we have laboured under since, or do labour under still, have fallen upon our Heads as the Returns of that Cry, *with which the Sacred Blood of the Lords Anointed, his late Majesty, went up to Heaven.*

Heaven. I pray God our Land may be once throughly cleansed from the Guilt of it. The Blood of Christ can, and nothing but Christs own blood can purge us. And I am of the opinion, that if the blood of any Prince or Martyr could be so valuable and precious, as never to be atoned for in this World, it would be that *Royal*, that *Sacred*, that *Innocent* blood, which was so barbarously shed upon the Earth, as at this time.

As often as I cast my thoughts upon the consideration of this most Horrid Fact, I cannot but think on those Memorable words of *David* to the *Amalekite* upon the death of *Saul*. Part of the whole Story we have in 2 *Sam.* 1. *Saul* indeed had killed himself with his own Sword, at least, had given himself his Deaths-wound. This *Amalekite* took off the Crown from his Head, and the Bracelet from his Arm, and brought both unto *David*, pretending that *he* had slain *Saul*. Very probable it is, that he hoped for some good reward at *Davids* Hands (which has somtimes been the Traitors Fortune;) and he was the first I read of, that counted King-killing a *Meritorious* Act: But instead of reaping his expected *Booty* he obtain'd not so much as a *Paraon*,

 but

but receiv'd his Final and deserved Doom. *David* stood amaz'd and astonish'd at the Villany. *How wast thou not afraid* (saith he) *to stretch forth thine hand, to destroy the Lords Anointed?* 2 *Sam.* 1. 14. It was a *Formidable* and *dreadful* Crime in *David's* account: And yet there are some Circumstances in that Story, which those Accursed Regicides in 48 would have used to have *Justified* their Fact, had the Case then been Parallel. For first, as for *this* Villain; he was no *Jew*, nor, (by what we find of him) any sworn Subject of *Sauls*: *I am*, saith he, *the Son of a Stranger*, an *Amalekite*, *v.* 13. 2*ly*, as for *Saul* Himself, he was a Man that had been Rejected of God for his Disobedience; A Man full of spight and causeless Revenge; a Man so wicked, as that he consulted with the Devil, when he applyed himself to the Witch at *Endor*: And yet for all this you see, *David* called him the *Lords Anointed*. Besides, he was a Man so implacably set against *David* in particular, that he pursued him like a *Partridge* upon the Mountains, and would gladly have been at any Labour or Cost to have made him away, notwithstanding all his Honourable Atchievements even for *Sauls* sake. Nevertheless through

though *David* was sure to Succeed him in the Throne, and so was little Concern'd (in comparison) in point of *Interest*, either to have spared him *himself*, or to have Revenged his Blood being shed by *another*; yet he did not only himself let him go, when he had him in his Power, nay, his Heart smote him, when he only cut off the skirt of his Mantle,) but as soon as this *Amalekite* had own'd that he had slain him, he straight ordered him to be Executed, with these upbraiding and wrathful words, *How wast thou not afraid to stretch forth thine hand to destroy the Lords Anointed?* And what a fearful sin was that then, which was at this time acted? 1. By persons, that were the Kings Natural and Born Subjects, Members, and Children, as it were, of his Family; such as he had a natural interest in, such as lay under all those obligations, which God and Nature ever laid upon Men to yield to Honour, to Revere, and Love the great and common Father of the Country, who was no more accountable to his Subjects, than Parents are punishable by those of their own House-hold. So that the sin of this day was not only *Murder*, but *Parricide* too. A crime, which the very Heathens of old did

not dream, that it could enter into any Mans thought to meditate, therefore neither *Numa* nor *Solon* made any Laws against it. But when *Hostius* and *Malleolus* had once taken the heart to kill their Parents, then it was provided, that all such *Unnatural* Wretches (or *Brutes* rather) should be *burnt alive, or drowned in the Sea with Dogs, or be cast to the wild Beasts, or be tumbled headlong from the top of some ragged Precipice.* And yet, Secondly, besides these *natural* obligations, there were *voluntary* and *Adventitious* ones, which those persons laid *themselves* under; the most sacred tyes in the World, and therefore called the Oaths of *God*; I mean the Oaths of *Allegiance and Supremacy*, which no Man can break, but must be in danger of Hell-Fire. We thought once, that the devilish stratagem of dispensing with Oaths, and of Absolving Men from their Allegiance, had been the work of the *Pope* only; to prove whom to be Antichrist, one of the best Arguments is this, that *he exalteth himself above all that is called God*, that is, *above the Kings of the Earth.*

But

But it ſeems, ſome who were great pretending Enemies to Popery, could Diſpenſe with *themſelves*, and Abſolve *themſelves*, and that at a *cheaper* rate too: So that in ſpight of Honour, Nature, Religion, and all the moſt ſtrict and inviolable bands upon the Conſcience, they took the unparallel'd boldneſs, not only to invade his Prerogative, to diveſt him of his Regalities, and to number him among Traytors (even beneath *themſelves*, the very *Worſt* and *Rankeſt* of all Traytors,) but after they had cut off his *Locks*, and taken off his *Crown*, they proceeded yet further, even to ſtretch forth their hands to *deſtroy the Life* of Gods Anointed, than which nothing under Heaven could be ſecured with a more ſacred Fence.

And yet behold a greater than *Saul* was here: A Prince, for Intellectual and Moral virtues, for Natural and Acquired accompliſhments, for Wiſdom, Eloquence, and all kinds of Literature, for his ſincere Piety, for his Chriſtian and well-govern'd Zeal, for his Exemplary Temperance, for his Unſpotted Chaſtity, for his Invincible Patience, for his Inexhauſtible Clemency, for the Tenderneſs and Compaſſions of his

Heart,

Heart, for his most Condescending and Gracious Spirit, for his Love to God, to his People, to the Church, for his Courage, Constancy, and singular Christian Charity even to his Enemies, and to his last breath; for all necessary and admirable Endowments, becoming a Man, a Christian, a King, a Martyr, he was a Prince by the confession of the World so Heroick, Singular, and Incomparable, that even a Romish Priest gave this character of him, that he was the greatest of Men and of Kings, *nisi quod Hæreticus*, only he was an Heretick (in their account,) that is, in truth, he prov'd a Defender, Reign'd a Confessor, Liv'd a Sufferer, and Dyed a Martyr for the True, Ancient, Catholick and Apostolick Faith, and Government of Christs Church.

The whole and only design of this Discourse is, to make Men throughly sensible of the Foul and Horrid nature of this days sin; that if any chance to hear me, who were either *Actors*, or *Accessaries* in it, they may joyn with us in such a sincere and hearty sorrow for the Execrable Murder, as may both answer the ends of all those judgments which we have already felt, and may be a means to prevent those further Scourges

ges which we have reason yet to Fear.

Before God and the World I confess my self abundantly satisfied, that *Popish Jesuites* were in that Horrid Plot, to execute which some *Protestant Jesuites* were the Instruments and Hands. That Roman Priest and Confessor is known, (saith my Author) who when he saw the fatal stroke given to our Holy King, flourisht with his Sword, and said, now the greatest Enemy that we have in the World is gone. And when the news of that Horrible Execution came to *Roan* some Jesuited persons there told a Protestant Gentleman (of good credit) that now they were Revenged upon the King of *England*, for not re-establishing the Catholick Religion: And much more to the same effect we have in the answer to *Philanax*. *Answer to Philanax, p. 58.*

But yet it is too too manifest, who they were, and what they profest, who were the *actual* Regicides. And I will take this just occasion from hence to warn all well meaning persons, who profess the Reformed Religion, that they take great care, how they suffer themselves to be *Abus'd* for the future, or be drawn into the guilt of *Disloyalty* or *Resistance*. For I am perswaded, when our late troubles were upon breaking out,

many

many (even Hot) Men did not look as far as the Scaffold, or dream that it would be built for the King at his own Palace door, but would have abhorr'd the very thoughts and ſuſpicion of it. Many ſpecious and popular *pretences* ran up and down the Kingdom, and thoſe ſet on foot by the *Jeſuites* themſelves; that *innovations crept into the Church*, that *the Prelates were Popiſhly-affected*, that there was *great danger of Arbitrary Power*, and the like. All the Hiſtories of thoſe times do bear witneſs to the truth of this. But would to God all Sober and Honeſt Men would conſider, whither thoſe things came *at laſt*. Did they not end in the ſlaughter of the beſt of Kings? Was not that the Period and ſad concluſion of all? Did not all the clamours and ſtrivings of the people end in that? all actions & proceedings, however otherwiſe intended by ſome; all was at laſt unhappily Sealed up with that blood, which ever ſince has cryed aloud for Vengeance upon this Nation. Men ought to be careful and wary for the future, and endeavour to choke the *beginnings* of Miſchief.

For if once the bank be cut, who can tell how far the Deluge will run? In the late times, it was not the *Firſt Intentions*, but the

the ſubſequent deſigns of Men, which took place ſo, that after the effuſion of ſo much *Heroick*, *Noble*, and at laſt *Royal* Blood too, God plagued people ſtrait for their Firſt Reſiſtance; he ſuffered the *Baſeſt* of Men to ride over our backs; he brought us under the very Fæces and Scum of the Nation; and permitted ſuch to be our Lords, as a Man of *Honour* would have diſdained to have ſet *with the Dogs of his flock*, as the expreſſion is, *Job* 30. 1. And what was the end of this? Why, nothing but Tyranny, Hypocriſie, and Oppreſſion. To uphold Religion they introduced Atheiſm: To promote Arbitrary Power they baniſht our Laws; and to preſerve our Liberties, they made us Slaves, and the very *worſt* of Slaves, Slaves to the *vileſt* of our *Fellow-ſubjects*. In a word; it may deſerve to be conſider'd, whether all thoſe grievances which People have complain'd of all along under the Kings of *England* (putting them all together) ſince the Conqueſt, do amount to half the value and number of thoſe Cruelties, Miſeries, and Oppreſſions, which within the compaſs of a few years were brought upon us, by thoſe few Carrion Members, of that one Rake-Hell Parliament of curſed Memory.

Thus it is, when Men will be Arbitrary, and deſpiſe the Laws. To affirm (ſaith my Author) that the Kings Power is ſeparable from his Perſon, is High Treaſon by the Law of this Land. And he obſerves out of the caſe of the two *Spencers* in the Reign of *Edw.* 2. that to cover their Treaſon, they went upon three principles; 1*ſt*. That if the King do not demean himſelf by Reaſon in the right of his Crown, his Subjects are bound by Oath to remove him. 2*ly*. That ſeeing the King could not be reformed by ſute at Law, that ought to be done by Force. 3*ly*. That his Lieges are bound to govern in aid of him, and in de-

fault of him. *Jenkins Reduv. Vindic.* Pag. 74.

These Principles were condemned as Execrable and Detestable by two several Parliaments in those days: And yet these were the Fundamental Principles on which that Lewd and Profligate Party did rely in 41. Then, what had been adjudged to be *Execrable* before, passed for *Law* and for *Gospel* too: Then Treason was their *Conscience*, Resistance was their *Creed*, Votes and Ordinances their *Magna Charta*, the Sword was their *Judg*, and hence it followed, that so many of the Representatives of our Nation was our *greatest Grievance*.

God would not stay till *Dooms-day* to reckon with us; but his Judgments pursued us close at *heels*: We had *Worm-Wood* for loathing *Manna*, and a Yoke of Bondage upon us, for a Stubborn and Ungovernable humour under a Light hand.

This was part of our Reward in this World; and should God add weight to our Burthen yet, Rebellious people must confess (if they will ever speak Truth in earnest) that they have deserved the most intolerable of all Evils, if our Apostle be in the right, *that They that Resist, shall receive to themselves Damnation.*

To prevent the Execution of this sad sentence, let all such as have a Real and True value of their Souls and desire to live so in this world, as not to be miserable in another, let such account Subjection to the King, both an *Honourable* and a *Necessary* part of Religion, and not suffer themselves either to be wheadled out of their Loyalty by *Flatteries*, or to be hurl

hufft out of it by *Fears*. Methinks 'tis ſomething odd, that when we all agree in the Premiſes, we ſhould differ in the Concluſion. That Kings ought to be ſubmitted unto, is a Truth aſſented to by all ſober Chriſtians in the World; This is owned in general. The miſchief is, that when we come to Particulars (whether Things or Perſons) either prejudice, or paſſions, or intereſts of Men, ſtart Evaſions, and Conditions, which were never heard of in the World among Chriſtians before. Some are for the King, as long as he is Rich, Powerful, and able to maintain their Intereſt; that's the Loyalty of the *Leviathan*. Others ſtick to *him*, as long as he ſticks to their *Religion*; that is, the Loyalty of the *Conclave*, and the *Kirk*. But the Faith of the Church of *England* is this (which I am ſure is conſonant to the univerſal ſenſe and practice of the Ancient, Apoſtolick Church, that let Princes be (as it ſhall pleaſe God) either a *Bleſſing*, or a *Rod* to a Kingdom, in all things *Lawful* they are to be *Obeyed*; and where we cannot Obey *them*, but by ſinning againſt *God*, there their Authority is to be *ſubmitted unto*; ſo that whatever their *Practices*, or their *Faith* be, yet their *Prerogatives*, their *Perſons*, their *Lives* muſt be *Sacred*: though they be *Sauls*, yet 'tis a moſt *fearful* thing to liſt up ones hand to deſtroy the Lords Anointed. I ſhall conclude all with that of the wiſeſt of Monarchs and Men, *Prov.* 24. 21. *My Son, fear thou the Lord, and the King, and meddle not with them that are given to change. Amen,*

Soli Deo Gratia.

FINIS.